

RESEARCH ARTICLE

# Exploration of Regions and Borders in the *Chushibiao*

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Received: 10 July 2025 Accepted: 25 August 2025 Published: 10 September 2025

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## Abstract

The information communication and media of the 21st century dream of achieving a social leap in cutting-edge science and technology with regions and borders through the speed and transmission of gibi (thousand trillion). These pieces of information and knowledge, both before and after their origins, are like announcing a war that will last for centuries, using powerful force. The course of the times represents the strategic and tactical will of “Actual” and “Change”, using the power of information communication and media to recreate a scene of human history. Zhugeliang (诸葛亮), the Shuhan (蜀汉) of the Three Kingdoms, regarded the resolution of this strategic and tactical will as a “Bupianan (不偏安)” geopolitical position at that time, and evaluated it as a person who predicted victory in the history of the times, surpassing human history and social culture with the strongholds and boundaries of the “Nanzhengbeifa (南征北伐, Nanzheng Northern Expedition)”. The theoretical basis for his expression of intention to become send out an army can be seen from the example of overcoming the historical civilization of the two rivers in the Zhongyuansihai (中原四海, Central Plains and the four seas). As a geographical stronghold and social control problem that optimizes the mechanism of historical sites in today’s regional and boundary related cultural circles, it has become a new challenge for exploring the world’s most cutting-edge science and technology and human ecological environment.

**Keywords:** Chushi (出师), Bupianan (不偏安), Great Unification, Actual [Direct proportional], Change [Inversely proportional].

## 1. The Truth of Memory About Records

In April 2025, the world will shed blood on its enemies (War). Reminiscent of the gathering and alliance of two powerful hegemonies. In order to overcome the Sanzai (三灾, three disasters) of the Yisinian (乙巳年, year of Yisi), it seems that a trade war was declared with tariffs and exchange rates. On September 22, 1985, the Plaza Accord significantly increased the differences in US domestic and foreign trade. The US increased the competitiveness of production and exports by raising the prices of cost goods in US dollars and reducing their purchasing power. Japan requires that on the extension line of the agreement with the United States, it make policy response to the bubble economy that runs counter to the reality of “first up then down (先上后下)”. In 1991, during the “first up” time, the per capita processing effect of the Geary-

khamis dollar<sup>1</sup> was marked as 2302.95, which was more than 12 times the limit of 188.48 in 1987. After that, when reach 1996, the average processing effect of per capita GDP was 787.16, showing an increasing trend compared to 1987. However, compared to 1991, the peak value did not exceed three times and was at the lower limit [1]. The linkage between each vertex and the right angle represents a parabolic curve with an expected growth rate. From then on to 1997, the above “first up then down” foam economic evaluation said that even if the G5 tight monetary policy was implemented at the same time, it could only produce the IMF that had a huge impact on the economic development of the Republic of Korea.

<sup>1</sup>Geary-Khamis Dollar (I\$) was founded by R.G. Geary and developed by Khamis. The function of this Geary-Khamis Dollar is to convert the currencies of other countries into a unified currency in the comparison of variable purchasing power parity.

**Citation:** Juongme Lee. Exploration of Regions and Borders in the *Chushibiao*. Annals of Archaeology. 2025;7(1):35-46.

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In April 2025, the Trump administration in the United States issued an executive order. As a foreign ally, financial liberalization and monetary policy were proposed to conform to the trend and socio-economic standards of recording stable foreign trade actual figures through exchange rates and tariffs, exchange rates and interest rates when categorizing specific regions and friendly countries. But the United States has implemented policies such as Renminbi appreciation and tariffs to control the competitiveness of Chinese imports and exports. The result raised the fundamental issue of commercial warfare. If the issues of economy and education are examined in the context of a person's social class or higher education that can express personal ideological tendencies, then the inflation in the socio-economic field related to personal student loans can be debated from the perspective of monetary reform (cultural reform), and the standards of currency and price (value) in industries such as food, energy, and real estate can be interpreted differently. That is to say, the relationships between individuals and the state, enterprises and the state, regions and society, and the central government and society systematize currency and value from all society and cultural districts generated by scale and price into units and levels, including other levels of relationship regions. All the "Sunyi (损益, gains and losses)" generated at this time are the peak of a country's inflation, that is to say, the methodology of positioning the country's social problems as anti inflation policies in various regions based on the quarterly peak of statistical average gains and losses [2]. Transforming this essential issue into a representation meaning or way of thinking, and implementing it from the perspective of imitation learning of human society as a collective memory inevitability, that is, interpreting human life and economy as social memory and management methodology, its record becomes a philosophical perspective of historical and cultural prototypes. The recording of history is the socialization of memory, which reinforces another policy needed to restructure the era and the country. At this point, there will be noise and confusion at the boundary between the speaker and the object encountered as the subject and object. When this chaos exacerbates the chaos related to objects and objects, its contradictions and conflicts will be the subject of Contemporary Challenges for generations and centuries. This chaos and contradiction are paid for by those forces that pursue perfect without hesitation in disputes and wars. The "gains and losses" that occurred at this time were expressed by a person or a force with the intention of "Chushi (dispatch troops to fight, 出师)". A person

wearing a mask gazes into the world, unleashing the power of the scorched earth world in pursuit of the desires, setbacks, pain, anger, sadness, happiness, and more of humanity in another world. Without being represented by positive or negative forces and forces, the world that a character gazes upon, without considering individual subjectivity, departs from the free competition of capitalist society and the laws and systems of the capital market under the guise of liberal democracy.

If we harness the full power of capitalism to safeguard national and human rights in democratic societies of the 21st century, or the full power of subjectivism and populism in socialist societies, then the systematic thinking of production and management with political and economic logic will guide the political solution methodology of all cultural regions that can be eliminated by human participation consciousness and practical will. This thinking system runs counter to modern and contemporary, from the period when Qinshihuang unified the 6 states and ruled for 36 years in the late Warring States period BC to the period when the Han Dynasty established and deprived Caocao of his imperial power through war with Wei. Afterwards, in the 8 year of Shaoxing in the Song Dynasty (1138), in order to attack the Jin (金) army, he passed through Nanyang (南阳) and searched for the Wuhou (武侯祠) established to commemorate Liubei and Liuchan, and promoted their achievements. In Yuefei (岳飞, 1103-1142)'s *Chushibiao*<sup>2</sup>, which was written to promote their achievements, contemporary values were sufficient to stimulate cultural exchanges representing the social prototype of ideas and third-party language views between monarchs and officials. In other words, a country's policy structure and ideology can be reinterpreted through the observational perspective and intellectual attitude of others. This is significant in that it allows us to debate how the power of the imperial authority and its worldview were able to traverse the course of history as a single stroke of historical change in the political history of the Han Dynasty, which achieved hegemony through dynastic usurpation despite the great shift in time and space that run counter to the times. The fact that humans can breakthrough beyond explanation through historical criticism is the subject of debate, just as the will to reform has been unleashed. In the process of this revolution, a figure who exerted his practical will

<sup>2</sup>The Qianchushibiao and Houchushibiao can be discussed in an article by Yuefei in the 8 year of Shaoxing in the Song Dynasty (1138). This work is engraved on the wall of the second entrance corridor of Wuhou Temple in Chengdu, Sichuan Province. This article consists of 37 pieces, and is 63 centimeters, 58 centimeters wide, and is long and inlaid.

conveyed a message to the 21st century. The historical basis for this change and boundary cannot exclude and discuss the specific facts of the clear transmission of documentary information and disciplinary inheritance in the memory authenticity of relevant records. These internal and external geographical boundaries, as well as the temporal and spatial boundaries of ancient and modern times, serve as an extension of the internal and external meanings, and are proposed as the following questions about regions and boundaries that can be explored in the *Chushibiao*.

Firstly, the restoration of the military movements of the Han Dynasty royal family is a historical perspective that focuses on the facts of the “Nanzhengbeifa” related regions and borders, which can be reviewed for its significance. Secondly, to explore the political strategic means and social tactical functions of memory narratives or descriptions of the inevitability of historical trends, including popularity, in order to make possible the grand narrative of an era represented by the actuality, visibility, and aesthetics of records. Thirdly, the political, social, and military issues of ethnic groups and regions are explored from the perspective of overcoming the conflicts between human ethnic groups and races from the perspective of world geopolitical factors, and expressing the cultural sphere and the spirit of the times through the challenge spirit of contemporary historical records and memory reproduction.

## 2. The Practical will for the Nanzhengbeifa (南征北伐)

Military expert Zhugeliang (諸葛亮, 181-234) was born in Langyajun (琅琊郡) Yangduxian (阳都县) during the dynasty (25-220). He is the character who expresses the boundaries, loyalty, and attitudes between contemporary monarchs and ministers in the *Chushibiao*. The *Chushibiao* is divided into the *Qianchushibiao* (前出師表) and the *Houchushibiao* (後出師表). The former is an article written in the Jianxingwunian (建兴五年) of the Chuhan (蜀汉) which can be explored today at the Great Wall of Wuhousi (武侯祠) in Wuhouqu (武侯区), Chengdusi (成都市), Sichuansheng (四川省). The *Qianchushibiao* is recorded in Volume 35 of the *Sanguozhi* (三国志) *Zhugeliangchuan* (诸葛亮傳).

The *Houchushibiao* is an article written in the Jianxingliunian, which assesses the situation and strengthens the determination to the dispatch of troops. The semi-cursive (行書) and cursive (草書) style written on the walls of the Wuhou Temple corridor embodies Yuefei (岳飞, 1103-1142)'s high

level of calligraphy art and the spirit of protecting the country.

The *Qianchushibiao* contains the nature of the Submission of documents (上奏文), which in the dictionary sense refers to an article that pays tribute to the king. This article consists of 738 words. This is to revive the Han royal family of the founding emperors of Chuhan (蜀汉) during the Sanguo (三國) period, the Xiandi (先帝, 221-223) Liubei (刘备, 161-223). He expressed Zhugeliang's feelings towards the Sangucaolu (三顾草庐)<sup>3</sup> Province in 228 AD, during the Battle of JieTing (街亭) where the vanguard general Masu (馬謖, 190-228) broke through Wei (魏) Zhanghe (张郃, ?-231). Due to this decisive defeat<sup>4</sup>, Zhugeliang's army has only been stationed in Hanzhong (汉中) for one year, with two-thirds of the troops on the brink of loss, whether they will measure the success or failure of the “Faweixinghan (伐魏兴汉)”<sup>5</sup> expresses sighs and will. ZhugeLiang, in order to complete the Han dynasty restoration enterprise that LiuBei wanted to establish, went to Qishan (祁山) to repay his kindness based on historical evidence. In the following centuries, even after the Beisong (北宋) dynasty and the Yuan (元) dynasty, he had to reiterate the significance of “Sangu (三顾)”. The story of *Zuixiezibifu* (醉写赤壁赋) in the first section of “Caogusangu (三顾草庐)” has spread. This “Sangu” refers to the meaning of equality and freedom in the contemporary class society's hierarchical structure.

In AD 228, Zhugeilang made up his mind to return to the old capital Changan. When he launched the Northern Expedition against Wei and attempted to occupy its capital Changan, he presenting a memorials to the king Liuchan. In the Zhangwuyuannian (章武元年, 221), Liubei ascended to the throne as emperor, in the Jianxingyuannian (建兴元年, 223), he passed away due to illness, Zhugeliang was asked to help Liushan participate in governance. During this period, as an official, what political ambitions and aspirations did Zhugeliang have to express his military expert's views on the rise and fall of the Han Dynasty? His memorial to Liuchan was full of loyalty to the royal family. Zhugeliang's feelings and attitudes towards Liubei and Liuchan's governance can be explored through specialized forms and genres. In this full text, can see the official documents in the form of memorials and the numbers that express the meaning of record and their rhetorical characteristics. The *Houchushibiao*

<sup>3</sup>Qianchushibiao. “先帝不以臣卑鄙，猥自枉屈，三顾臣于草庐之中，咨臣以当世之事，由是感激，遂许先帝以驱驰。”

<sup>4</sup>Qianchushibiao. “自从臣下进驻汉中，不过一周年而已。”

<sup>5</sup>Qianchushibiao. “至于成败利钝。”

mentioned in Zhangyan's *Moji* (默记) is not recorded in the *Zhugeliangji* (诸葛亮集). In the history of East Asia, Zhugeliang expressed his determination to "Faweixinghan" by exploring the relational aesthetics between the internal and external regimes of Caowei (曹魏, 220-266), Shuhan (蜀汉, 221-263), and Dongwu (东吴, 222-280) during the Three Kingdoms period. The main content of *Qianchushibiao* is to enlighten the ignorance of the later emperor Liuchan, while the main content of *Houchushibiao* is to observe current affairs and strengthen the will to outgoing war. The significance of the *Houchushibiao* is reflected in the military strategy of the "Beifa" and the rebuttal of those who opposed it. Among the articles that contain this critical perspective, the articles is unique because of the people who opposed the "Beifa". It is worth noting that this article has been down as a memorial to the throne with arguments, evidence, and argumentation.

The historical basis for this is the fact that the years of birth and death of Zhaoyun (赵云, ?-229) described in the *Zhugeliangji* and those recorded in the *Sanguozhi* (三国志) are fundamentally inconsistent. Yangqun (阳群), Mayu (马玉), Yanzhi (阎芝), Dingli (丁立), Baishou (白寿), Liuhe (刘郃), Dengtong (邓铜), Tujang (突将), Wuqian (无前), Congsou (竇叟), Qingqiang (青羌), Sanqi (散骑), Wuqi (武骑) and the person and his deeds cannot be found in the records such as *Sanguozhi*, so they can only be verified from the perspective of record studies [3]<sup>6</sup>. Zhugeliang praised Liubang (刘邦, BC.256/247-BC.195) as a wise founding emperor who destroyed Qin and established the Xihan. The career of Emperor Gaozu (高祖) of Han (汉), Liubang, who was likened to the sun and the moon, was a comprehensive exploration of the "Nanzhengbeifa" that made Xihan judged as the Three Kingdoms impossible to coexist. From the historical facts of the time, we can see their wisdom and knowledge. In order to deal with the border rebellion that put pressure on the east-west offensive, and to turn Sunwu's desperate resistance into an opportunity, he proposed to Liuchan to going out war. At this time, Zhugeliang compared himself to Zhaocao and praised him, saying how he could surpass the military strategies of Sunzi and Wuqi. The line of sight that deviates from the region and boundaries in

the *Houchushibiao* is centered around the Qishan (祁山) area, where the marching movements can be seen. Caocao was in a tactical position of military distress in Nanyang, and the fact that he temporarily pacified the world attracted the critical attention of Zhugeliang. He encountered danger in Wuchao, could not escape hardship in Qishan, and was surrounded in Liyang. He suffered a crushing defeat at the Battle of Beishan (北山) and nearly lost his life at Tongguan (潼关), but it is said that he still usurped the country's sovereignty in one fell swoop. Zhugeliang mastered Caocao's whereabouts in these hegemonic battlefields, and showed a humble attitude towards whether his foreign aid tactics, which were inferior to his, could lead the "Nanzhengbeifa" to an opportunity for hegemonic victory. From Nanyang (南阳) to Beishan (北山), Caocao's military confrontations attacked Changba (昌霸) 5 times but failed, and attempted to guard Chaohu (巢湖) four times but were unsuccessful. Lifu (李服) conspired against him and appointed Xiahouyuan (夏侯渊), but was defeated and died. It is believed that this military achievements of "Nanzhengbeifa" is a difficult point and a thought-provoking issue in recording the historical boundaries and place name changes from the western part of Gansusheng (甘肃省) to the northeastern part of Qinghaisheng (青海省) today. Moreover, due to the temporal discontinuity of this period of history, the work of verifying and confirming the records will be examined through the results of the compilation of historical materials from the Beisong dynasty. In the *Zizhitongjian* (资治通鉴) recorded by Simaguang (司马光, 1019-1086) and others, there are 294 volumes of chronological general history, compiling various miscellaneous histories beyond the 17 histories. According to the *Sikutiyao* (四库提要), this document recorded a total of 322 works by predecessors, with a wide range of materials. It is a model of historical materials during the Three Kingdoms period and can open up another interpretation of the regions and borders that were in opposition to Shuhan at that time. Zhugeliang mentioned the title of "Xiandi (先帝)" 13 times<sup>7</sup> in his book *Qianchushibiao*. Then wrote the variant form of "Yi (宜)" 6 times<sup>8</sup>. "Xiandi" refers to Liubei. "Yi" refers to the vocabulary used by Zhugeliang

<sup>6</sup>In the *Weishu Wudiji* (魏书·武帝纪), QingSanxiang explained through Peisongzhi's (372-451) annotation of the *Caocaochuan* (曹操传) that Caocao's confession "took advantage of danger to seek good fortune (乘危以徼幸)". Regarding the "Qilian (祁连)", it is recorded that on the battlefield from crossing Lulongkou (卢龙口) to "Baitan (白檀)", even if there are risks involved in achieving victory, they still felt scared afterwards.

<sup>7</sup>Regarding the "Xiandi (先帝)", it is recorded 13 times in the *Biaowen* (表文). ①先帝创业未半而中道崩殒, ②盖追先帝之殊遇, ③以光先帝遗德, ④是以先帝简拔以遗陛下, ⑤先帝称之曰能, ⑥先帝在时, ⑦先帝不以臣卑鄙, ⑧遂许先帝以驱驰, ⑨先帝知臣谨慎, ⑩以伤先帝之明, ⑪此臣所以报先帝而忠陛下之职分也, ⑫以告先帝之灵, ⑬深追先帝遗诏.

<sup>8</sup>Regarding the "Yi (宜)", write a total of 6 times as follows. ①诚宜开张圣听, ②不宜妄自菲薄, ③不宜异同, ④宜付有司论其刑赏, ⑤不宜偏私, ⑥陛下亦宜自谋.

to express his complex emotions towards Liubei and Liuchan. It means “Should” or “Of course”. He manifested his loyalty to the two emperors as the temperament of the entire city of Chicheng (赤城). Out of a total of 738 words, “Xiandi” and “Yi” were recorded 19 times, using rhetorical vocabulary to symbolize Zhugeliang’s emotions and attitudes towards the two emperors. In addition, Zhugeliang will also use more than 10 “Sizichengyu (四字成语)” to express his desire for victory before the war and banner in his writing. This “Sizichengyu” embodies humanistic spirit and aesthetic taste. The form and technique, emotions and attitudes of the entire text, as well as the aesthetic standards of expression, have been disseminated to future generations, reflecting the aesthetic significance of documentary studies as official documents. The emotions and meanings symbolized by numbers in *Qianchushibiao* have a rhetorical effect. Can explore statistical prototypes for classification, quality, probability, time, etc. The terms “Tianxiasanfen (天下三分)”, “Juweiyiti (俱为一体)”, “Sangucaoru (三顾草庐)”, “Ershiyounian (二十有一年)”, and “Jiangshuaisan jun (奖率三军)” respectively represent the division of “Sanfen”, “Yigao”, “Ershiyounian”, and “Sanjun”, as well as the symbolic meanings related to the whole, preferential treatment, period, and military. Zhugeliang expressed his emotions and attitudes towards the relationship between the monarch and his subjects regarding the “Sangu” through loyalty and advice, which contains the semiotic significance of the above numbers both internally and externally. He recorded his practical will through assisting the Han dynasty royal family, including gratitude and repayment to the late emperor, concern and instructions to the late emperor Liuchan, and the economy and ethics (education) of the Beifazhongyuan in the *Qianchushibiao*. In the *Qianchushibiao* and *Houchushibiao*, “Bumao (不毛)” as the name suggests refers to barren areas and their boundaries. Based on this linguistic perspective, exploring the historical roots of “Bumao” from the boundary between humans and regions can be examined through Zhugeliang’s *Chushibiao* during the Shuhan period to examine its practical will. Firstly, it means “barren” and “undeveloped”. Secondly, it indicates that it has not yet ended. Thirdly, instruct Myanmar today. In the *Zhouli* (周礼) *Diguan-Zaishi* (地官·载使)<sup>9</sup>, Zhengzhong (郑众) annotated as follows:

<sup>9</sup>The following are more than 10 four-character idioms. ①夙夜忧叹, ②深入不毛, ③兵甲已足, ④北定中原, ⑤庶竭弩钝, ⑥攘除奸凶, ⑦兴复汉室, ⑧还于旧都, ⑨斟酌损益, ⑩进尽忠言, ⑪后值倾覆.

<sup>10</sup>Zouli Diguan Daishi. “凡宅不毛者, 有里布; 凡田不耕者, 出屋粟.” 郑众注: “宅不毛者, 谓不树桑麻也.”

depicting the scene of barren fields and houses. And in *Gongyangchuan* (公羊传)·*Huangongsinian* (桓公四年)<sup>11</sup>, “Mao” and “Miao” were recorded with the same meaning. Generally indicating crops and grains. This political trend of restoring the Han dynasty royal family can be explored in the time and space of “Shenrubumao (深入不毛)<sup>12</sup>”, and then transformed into a methodological shift in thinking and opportunities for resolving conflicts and contradictions with the world’s borders.

### 3. The Trend of the Time and the Great Description of Memory

The classical culture in the 21st century, due to the vitality of traditional culture, the historical scene of intense hegemonic wars before and after its origin has been transformed into an opportunity and chance for future generations of intellectuals and critics to gain insight. This shift in observers and thinking will expand from attempting to repair the hegemonic battlefield of the Han dynasty royal family to a dialectical thinking of “gains and losses”. At this point, the thought process and practical will, as historical facts and their basis, carry the rhetorical and aesthetic significance of empirical theory. This argumentation process is not only based on background characters and events, but also a controversial offensive and defensive battle to carry out relational aesthetics. It also describes the emotions and attitudes that the subject hopes to convey with the short sentence “Biaowen (表文)” as behavior towards the object (practical will). This *Chushibiao* was passed down, to future generations of intellectuals and experts is not only a traditional product left by historical, anthropological, and museum cultural relics, but also an official document that can focus on the originality and aesthetics of the literary style that can lay the foundation for the theory of documentary records.

Aristotle (BC.384-BC.322) said that as a master of rhetoric, rhetoric refers to the practice of influencing people’s thoughts, emotions, attitudes, and behaviors through its symbolic means. For the subject and object, demonstrate through the thought processes and structures of Ethos, Pathos, and Logos. Subsequently, the methodology used for argumentation influenced Immanuel Kant (1724-1804), Georg Wilhelm Friedrich Hegel (1770-1831), Chaim Perelman (1912-1984), and Kenneth Burke (1897-1993), forming the academic and school of rhetoric. The vocabulary and sentences on this rhetorical relationship line

<sup>11</sup>Gongyangchuan Huangongsinian, “春日苗.” 何休注: “苗, 毛也.”

<sup>12</sup>Qianchushibiao·Houchushibiao. “故五月渡泸, 深入不毛.”

have evolved and beautified techniques such as composition, dialectics, aesthetics, and persuasiveness (statement). The different types of characteristics of Etos, Patos, and Rogos that the author intends to describe expand the technical and aesthetic, artistic, and legal significance of rhetoric. The persuasiveness and judgment pursued by these rhetorical masters can be explored through the perspective of an East Asian politician in the Xianqin (先秦) period. This unique political aesthetic and social memory can symbolize the world, which determines the superiority or inferiority of hegemony.

Zhugeliang's *Chushibiao* contains emotions and attitudes that are no different from proclamation, explored through the use of rhetoric and the symbolization of political aesthetics and social memory in the process of argumentation. At this point, in the process of argumentation, the theoretical development and meaning exhibit a new method of establishing and expanding the significance of a theory that transcends determinism and conceptual theory on the relationship line between symbols and rhetoric. When seeking methodology, the speaker (author) utilizes rhetorical skills that include words and writings, and Language and Letters characteristics. The technique of this rhetoric includes the purpose of the communicator that Zhugeliang wants to promote. He faced imperial power with a priori judgment and historical insight into the legacy of the previous dynasty that official letters should possess. The content about the "Xiandi" in the *Chushibiao* includes time and space, personality, fate, virtues, talents, abilities, identity, achievement, etiquette, gains and losses, rewards and punishments, praise and criticism, lessons, etc., recording the information and characteristics of the character's events and the times. In the *Qianchushibiao*, Zhugeliang recorded the "Xiandi" 13 times because he regarded loyalty to the "Xiandi" as an indicator of the policy direction of the late emperor Liuchan, pacified the Central Plains, and dreamed of the revival of Han culture. This loyalty can be observed from 6 records about "Yi", but their practice of predicting the rise and fall of a country's society through the exchange of "patrician and plebeian" and "compatible" in life has been remembered on the line of transforming generations and centuries into reality. The memory of this history is not only recorded as a loyal part, but raise one's head the humanistic spirit and aesthetics of an era and a society. Recorded the political and social aesthetic attitudes towards 10 types of "Sizichengyi", and proposed their standards from the perspectives of economics and ethics (education and management), namely the dialectical relationship between "profit and loss".

Congzi (孔子) proposed a physical methodology for the development of human civilization and the dominant role and correlation of the rule of law and etiquette in ancient BC through the aesthetic process of Xia (夏), Yin (殷), and Zhou (周) dynasties, focusing on the dialectical relationship of "profit and loss"<sup>13</sup> in the *Lunyu* (论语) *Weizheng* (为政). The "profit and loss theory" of Congzi is a historical testimony and record of humanity both before and after the Common Era, transcending the social framework of economy and politics, economy and education in the 21st century and not being discussed. Eliminating this temporal and spatial gap and increasing or decreasing the records of "Lizhi (禮制)" is a contemporary historical prophecy from generation to generation. In a people-centered life circle, issues related to the food industry, energy, and real estate, which are affected by the protection of basic rights or basic necessities such as clothing, food, and housing, can be practically experienced in the context of higher education in a country. It is concluded that inflation can be boosted by the correlation of economy and education, economy and politics. According to a study in the United States [4], 30% of Americans believe that obtaining a university degree is meaningless. In other words, if half of the U.S. population goes to college without a loan, it's worth it, and 22% of Americans said it's worth it even if they go to college with a loan. According to the survey, inflation in national society is also directly related to higher education scholarship lending and can be solved by procedures and policies that reconfirm peak points by quarter, all the way up to graduation. This type of inflation is centered around the standards of currency and its value evaluation (criticism), and through macroeconomic examination, it will lead to a different perspective on regional issues that require conscious transformation of the times. From this perspective, it will produce distribution effects in microeconomics. This money and value can be interpreted as a "profit and loss theory" involving the relationship between loss and profit. In East Asian Rujia aesthetics (Confucian aesthetics), the theory is based on the relationship between natural reproduction, social change, cultural development, and qualitative change (質能變易) and the moral cultivation method of life according to its discipline and its boundaries, the theorem of the universe (公理) and the practical means of transformation (性理) [5]. In Daojia aesthetics, "profit and loss"<sup>14</sup> defined the

<sup>13</sup>Lunyu Weizheng. "殷因于夏礼，所损益可知也。"

<sup>14</sup>Daodejing 24. "道生一，一生二，二生三，三生万物。万物负阴而抱阳，冲气以为和。人之所恶，唯孤寡不谷，而王公以为称。故物，或损之而益，或益之而损。人之所教，我亦教之。强梁者不得其死，吾将以爲教父。"

theory as the process and continuity of the ecological and physical changes in the universe's nature to reshape the relationship between concrete objects and quantities through the demonstrative relationships of "more or less," "complex and simple," and "strength and weakness." The theory of "profit and loss" among intellectuals throughout history, from the perspective of social sciences, is a social structure influenced by natural ecology, environmental studies, etc. It has not been discussed without the basic production principles and theories of collectives and individuals. From the perspective of faith and trust, it has not been separated from the prophetic characteristics of anthropology, religious philosophy, and other records. That is to say, a field can be subdivided, and as a field, its specificity is reflected. When attempting to solve human and social problems through policy methods, all premises (themes) will be related. The purpose of this question is to regionalize all areas of society and must provide clear basis in the time and space where methodology needs to be derived. This basis goes back to the problem of human diversity, which is guided by information data proven by advanced science and technology that encompasses historical facts and can bridge the gap between generations in formulating and politicizing the theories and theories of each cultural region. The economic and educational, economic and policy requirements for addressing intergenerational issues such as nationality, race, gender, age, position, and identity require a transformation of the times, rather than simply eliminating the gap between generations or eras through harm and benefit, but rather through the principle interpretation of laws and regulations and the resolution of the conflict in the implementation of social systems and laws. The changes of this era are not only derived from national and individual issues, but also accompanied by the spirit of exploration and purposefulness of problem posing. That is to say, assuming that human culture needs to reconfirm the historical procedures and forms of the times, its spirit is only perceived through the material rise of various fields that exert human will to perceive the trends of a generation or a period. It is not an assertion that the trend of this era is a product of the knowledge domain representing popular preferences. Zhugeliang sent troops to punish Wei for implementing the Northern Expedition policy in 227 AD, he recorded the *Qianchushibiao*. This is because the historical fact of the Northern Expedition policy at that time can be expressed through the seven character quatrain "Chushiyibiao (出師一表)" written by Luyou (陸遊, 1125-1210) in the Nansong Dynasty's *Shufen* (書憤), and the public's preference for literary aesthetic senses in memory of the event can be felt, thus indicating

the inevitability of his anthropology. The authenticity of the record, which reflects the contemporary trends that represent these human feelings and attitudes, i.e. the aesthetic historical perspective, is also reflected in the scene of life in the 21st century, the battlefield of the century, and raises the issue as a vision that reveals its inevitability. The contemporary trend representing human emotions and attitudes, which reflects the authenticity of records from an aesthetic historical perspective, is also reflected in Dufu (杜甫)'s singing of *Yuonghuaiguji* (詠懷古跡) on the scene of 21st century life and in the battlefield of the century, and raises the issue as a vision that reveals its inevitability.

The fact that Dubo praised Songyu (宋玉, BC.298-BC.222), Wangshaojun (王昭君, BC.54-BC.19), Liubei, Zhugeliang, and Yuxin (庾信, 513-581) as the political figures of each era is because through their words (theories, doctrines), it is found that they are proficient in understanding diversity, probability, and aesthetics. At this point, recognizing the fact that memory narratives or descriptions of the inevitability of the popularity of this era are political strategic means and social tactical functions, is of great significance for achieving a grand narrative of an era represented by the reality, visibility, and aesthetics of recording. Zhugeliang wanted to launch the second Northern Expedition. At this point, explain the situation regarding military losses. When mobilizing the military, the strength of elite troops explores the possibility of "Nanzhengbeifa" from the perspective of "profit and loss". In the year following their arrival in Hanzhong, Zhaoyun (趙雲), Yangqun (陽群), Mayu (馬玉), Yanzhi (閻芝), Dingli (丁立), Baishou (白壽), Liuhe (劉郃), Dengtong (鄧銅), 7 generals, more than 70 military officers including the Buqujiangjun (部曲將官, Departmental General) and the Dunbingjiangguan (屯兵將官, Garrison General), and more than 1000 soldiers were expected to suffer losses in the face of the rebellion, including Tujang (突將), Wuqian (無前), congso (竇叟), Qingjiang (青羌), Sanqi (散騎), and Wuqi (武騎). This is not a military reserve that "Yizhouyijun (一州一郡)" can possess, but rather an instruction to lose two-thirds<sup>15</sup> of its troops in a few years. This numerical value is also recorded in Bangu (班固)'s *Wenxuan* (文選) *Xidufu* (西都賦)<sup>16</sup> of the Houhan Dynasty, which

<sup>15</sup>Houchushibiao. "自臣到汉中, 中间期年耳, 然丧赵云, 阳群, 马玉, 阎芝, 丁立, 白寿, 刘郃, 邓铜等及曲长, 屯将七十余人, 突将, 无前, 竇叟, 青羌, 散骑, 武骑一千余人. 此皆数十年之内所纠合四方之精锐, 非一州之所有, 若复数年, 则损三分之二也."

<sup>16</sup>Xidufu. "与乎州郡之豪杰, 五都之货殖, 三选七迁, 充奉陵邑. 盖以强干弱枝, 隆上都而观万国也."

documented the highly concrete literary system of Simaxiangru (司马相如, ?-BC.118) in the Changan area, namely the works that inherited the *Dafu* (大赋). In fact, the compilation of the *Zizhitongjian* (资治通鉴) during the Beisong Dynasty proved this numerical value. In this *Xidufu*, the geographical location, Palace leaks and sperm, and scenes of hunting and sightseeing are depicted. Describing the magnificent and beautiful appearance of the capital city, as well as the unique and magnificent palaces, reflects the prosperous scene of the Han Dynasty capital that was built for future generations. The “Zhoujun (州郡)” bordering the capital Changan were designated as 9 provinces and 36 counties during the Han Dynasty. According to the levels of provinces, cities, counties, town, and subcounties today, and based on the purpose of national policies, will explore the temporal changes in the policy of dividing the “Yizhouyijun” administrative autonomous regions that consider the balance between the central and regional governments as well as the geographical and military “gains and losses” brought about by local autonomy. This is not a military reserve that “Yizhouyijun” can have, but an indication that two-thirds of the military force will be lost in a few years. This numerical value is also recorded in the works of Simaxiangru, the *Dafu*, which inherited the literary system of Changan and highly specific literary and artistic ideas in Pangu’s *Wenxuan* and *Xidufu* in the Houhan Dynasty. In fact, the *Zizhitongjian* compiled in the Beisong Dynasty proved this numerical value<sup>17</sup>. This poem *Xidufu* depicts the geographical location, palaces and pavilions, hunting and sightseeing scenes, showing the grandeur of the capital and the unique splendor of the palace, and presenting the prosperous scene of the capital of the Han Dynasty to future generations. The “Zhoujun” bordering this capital is established in 9 State and 36 Counties. According to the levels of provinces, cities, counties, town, and subcounties today, and based on the purpose of national policies, will explore the temporal changes in the policy of dividing the “Yizhouyijun” administrative autonomous regions that consider the balance between the central and regional governments as well as the geographical and military “gains and losses” brought about by local autonomy. Zhuxi also used these main characteristics of historical education and political thought to say, Punish the principles of ethics, great opportunities, and chaos, and predict “gains and losses [6]”. He believed that Congzi said in the *Lunyu Shuyi* was to sublated “Shuyibuzuo (述而不作)” and to use it as a strategy to “Jingshizhiyong (经世致用)” and to integrate

historical traditions and reality, and to rhetorically criticize and modify the main content of historical studies. That is to say, in *Chushibiao*, order to complete the enterprise of “Nanzhengbeifa”, Liubei repeatedly begged Zhugeliang and repaid his gratitude for this sincerity. The historical fact that Zhugeliang paid a visit to Liubei was recorded as the “Wudejueqi (物的崛起)” of the historical memory of the “Sangaonaolu (三顾茅庐)” and “Sangaozhien (三高之恩)” that guarantee equality and opportunity (freedom). After the Three Kingdoms period, the geopolitical aspects of the Song regime regarding politics and war, as the above-mentioned political and economic, military and educational topics, the historical migration of social regions and communities formed through cultural ideology, and the geopolitical position of economy and education such as labor production and technology transfer caused by racial integration moved southward. After the Three Kingdoms period, the geopolitical aspects of politics and war in the Song regime, as the above-mentioned political and economic, military and educational topics, formed social regions and communities through cultural ideology, and the historical migration of capitals, as well as the labor production and technology transfer caused by racial integration, moved the geopolitical position of economy and education to the south. At the same time, the integration of northern ethnic minorities with the Han nationality was also the result of the foresight of the great inter-ethnic war [7].

#### 4. The Spirit of the Times and the Transformation of Thinking in the Cultural Sphere

The common feature of recorders and documentary records is the reflection and perspective of contemporary time and space. There are also material characteristics that distinguish between characters and paper (digital). This thinking can be examined in the context of Zhugeliang’s collection of formal requirements to reflect his personality and genre when writing the slogans, and becomes an aesthetic representation of contemporary society. At this point, cause and effect also indicate the direction of benign development such as relationships, processes, endings, wavelengths (expansion), reforms, and transformations. The significance of this trend lies in the critical perspective of literary works from the Mingmo (明末) and Qingchu (清初), which can also explore the characteristics of characters and the related events of objects (things) to the maximum extent by narrowing down the narrative fiction and substantive facts of human history course. The Ming Dynasty

<sup>17</sup>Zizhitongjian. “累官故不失州郡.”

short story *Shenxiaoxiaxianghuichushibiao* (沈小霞相会出师表) indicates that *Gujinxiaoshuo* (古今小说)<sup>18</sup> are included in the volume. This is a document that records the changing Dynasty Revolution [鼎革之變] in the Mingmo and Qingchu. The aesthetic thinking about “Daoyi (道义)” and “Shigong (事功)” influenced by Zhugeliang’s *Chushibiao* is a contention topic in modern Chinese history. The use of vernacular Chinese to describe their views on loyal officials provides a different interpretation of the geographical meaning of “Bumao” that transcends geographical Region and Borders, making it a epic historical panorama of the political history of the Beisong Mo and Nansong Chu. Shenlian (沈煉, 1507-1557)’s works depict the long-term scale of Zhugeliang’s “Nanzhengbeifa” in the “Zhongyuansifa”, recording his transformation to the era of “Yidai (易代)” and “Yimin (遗民)” in the Mingmo and Qingchu, and expanding a political and social aspect to the realm of thinking. This kind of transcendent thinking and transcendent perspective has changed the historical pattern of the times, but its gap has led to the trap of re remembering the good and evil of human memory reproduction. This opaque or clear memory cannot be concretized into any extreme response plan that the human brain can recognize, such as murder, violence, and debauchery. This opaque or clear memory could not be concretized as a countermeasure against any extreme evil that the human brain can recognize, such as murder, violence, or obscenity. Even in the grand battlefield of the open ocean, even in the confrontation of the sun that arose from this restrained emotion, the aesthetics of the relationship stored as memory or reproduced as memory extremely idealized the aesthetics of the object. At this moment, the extremely sensitive relationship between economy and ethics is in a state of rejection that humans are unwilling to recall. However, the encounter with the object traced in memory makes it possible to reunite with another object. By recalling the confrontation with the enemy targeted by the soldier on the battlefield, the soldier’s blade exists in the scene of life in comparison with all areas of human society, reflecting the historical transcendence of human society against another memory object.

The world is like push and pull before and after the outbreak of war. Regardless of whether it is a strong or weak country, it is the human historical mission of the alliance community to unite into treaties and

alliances based on ideas, economic gains and losses, factions, etc. The mission of this transcendent human history is to transcend regions and societies, and to play a generous political role and its effect in attempting to solve the solid system of the country and borders through laws and systems. At this moment, the conflict between a region and a border in the flow of the world reminds us of a wasteland due to the contradictory direction of society and the state. The political trend of restoring the Han Dynasty royal family was that Zhugeliang, before retaking the old capital Changan, asked the later emperor Liuchan to reinterpret the history and boundaries of “Shenrubumao (深入不毛)” to express his own free will through *Houchushibiao*. Expressed regret for not being able to achieve the corporate goals of the late Emperor Liubei, and recorded the geopolitical position of Yunnan (云南) in the southern conquest as a boundary for military defense strategic actions and tactics. According to this record, “Bumao” refers to the northern region of Myanmar today. This northern part of Myanmar is located at the border with Yunnan, which borders southwest East Asia. According to the Records of the *Sanguozhi* (三国志), Menghuo (孟获), a native of Jianning (建宁), was from Nanzhong and the Qiuzhang (酋长) of the “Yi (夷)” tribe. According to the *Huayangguozhi* (华阳国志) *Shuowen* (说文), he was a Xinanyi (西南夷) tribe, and his activities were centered in this area. This “Yi (夷)” refers to the character “Conggongye (從弓也)”, which refers to the tribal leaders who engage in hunting economic activities. Nanzhong refers to the southwestern region of Yunnan, Guizhou (贵州), and Sichuan in East Asian history today. During the Sanguo period, Nanzhong was a part of Shuhan. The nickname for this Nanzhong is Nanman (南蛮). The “Man (蛮)” in this “Nanman” means “Mao (毛)”. This “Mao” refers to the “hair” in the bodies of humans and animals. It gives the meaning of expansion called “fine”. The meaning of “Man” is “rough”, “ferocious” or “reckless”, “fierce”, which in ancient China indicated the southern ethnic groups. This “Nanman” refers to the ancient southern ethnic groups and the places where they lived. The Zhongliao (中辽) and Jinren (金人) are also known as the titles of Song and Song people. The ancient Zhongyuan (the middle and lower reaches of the Yellow River) was the center of the world. Refers to the four points of the compass of this region, recorded as Yi (夷(东)), Man (蛮(南)), Rong (戎(西)), and Di (狄(北)). Infer from the above-mentioned dictionary and etymological records, it can be inferred that Nanman in geography refers to the southwestern region of Yunnan, which is more concentrated in the middle and lower reaches of

<sup>18</sup>Ming Dynasty writer Fengmenglong (1574-1646)’s *Yushimingyan* (喻世明言) is a collection of short stories in vernacular Chinese. The first edition was titled *Gujinxiaoshuo* (古今小说, *Ancient and Modern Novels*), also known as *Quanxianggujinxiaoshuo* (全像古今小说).

the Yellow River. So why did *Chushibiao* describe the area as “Bumao”?

The “Bumao” in *Houchushibiao* refers to the “Wasteland” in an ecological sense, meaning a place where no grass or grain grows. The “Lushui (卢水)” in *Houchushibiao* refers to the upper reaches of the Yangtze River and the Jinsha River basin, where the grass and trees are lush in May. Isn’t it Zhugeliang’s practical will to “Bupianan (不偏安)”<sup>19</sup> that allowed him to describe the “Lushui” in May, which are full of lush vegetation, as “Bumao”? This “Bupianan” is the historical basis for Zhugeliang’s statement to Liuchan that “for the sake of a comfortable life now, do not live recklessly”, meaning “Local situation”. That is to say, it reflects the domestic and international situation at that time. From the situation at that time when it was impossible to coexist with Caowei, it can be inferred that the “Bupianan” can narrow down various inconsistent views on “Bumao” together. The fact that Caowei was defeated was to preserve the critical emotional attitude in his performance and the eternal nature of the era where he could only successfully fulfill his will. At that time, in order to accomplish the great cause of “unifying the Han Dynasty (一統漢室)”, Zhuegliang led the army in Chengdu (成都) and tried to control the Lushui and the Yunnan area in the southwest. This fact was regarded as his practical will to realize the “Nanzhengbeifa”. This historical background describes the aesthetic significance of existence and time from another perspective through the ancient story of Zhugeliang’s “Qiqinmenghuo (七擒孟獲)”. Menghuo was from Nanzhong, which refers to the area of Yunnan, Guizhou, and southwestern Sichuan. Zhugeliang was the prime minister of Shuhan during the Sanguo period and was from Nanyang. The novel *Sanguoyanyi* and military strategic archives the *Liweigongwendui* that Menghuo was active in the Nanzhong region of the pseudo official document team, and was described as a character from the southwest region of East Asia [8]. According to this story about Menghuo, it is a fact that he overcame the regional and border barriers of the society at that time for the prosperity of the nation and the propagation of the race, and that he achieved another victory in terms of documentary, ecological, and anthropology for the restoration of the Han Dynasty by overcoming the aesthetic sentiments of humans from the perspective of the “Dayitong” of the Three Kingdoms.

This is the story of “Qiqinmenghuo”, in which

<sup>19</sup>Houchushibiao. “先帝深虑汉，贼不两立，王业不偏安，故托臣以讨贼也。”

Zhugeliang, the prime minister of Shuhan, captured Menghuo 7 times and released him all 7 times, and Menghuo was so moved by this that he trusted him from the bottom of his heart. This is historical evidence that can be used as a reference to resolve the harsh ethnic conflicts and difficult problems of military politics in northern Myanmar during the civil war of the 21st century. Today, MNDAA (the Myanmar National Democratic Alliance Army)<sup>20</sup> and Myanmar government forces continue to clash with local armed groups in the vicinity of Guogan (果敢) Laojie (老街). This civil war has resulted in substantial pressure from Chinese government missions in the southwestern Yunnan region of China, which borders northern Myanmar. The 36-year-long conflict in Myanmar, which began with the military coup led by Pengjasheng (彭家声, 1928-2022) in 1989, has reached a point where it is necessary to discuss the sensitive international relations between the Myanmar and Chinese governments, which are trying to strike at the “Dianzhamintuan (电信诈骗)”, as internal and external problems of the region and society. However, even though the United States and Western powers have tried to get involved in this issue, it is not a problem that can be simply resolved by the Myanmar government’s rear support forces. In particular, Myanmar has provinces (省;邦) under the central government, and towns (镇;区) under these provinces. In the past, it was equivalent to a county (县) as a local administrative unit. Myanmar divides the entire country into 7 provinces (省) and 7 provinces (邦) for ethnic minorities. The Provinces (省) and the Provinces (邦) are at the same level and are divided within the jurisdiction of the provinces, which is different. As the main ethnic group, the Burmese people make up the majority. Within the jurisdiction of the Provinces (邦), ethnic minorities make up the majority [9]. In this minority, the Guogan people and the political, social and military problems of the region, Asia’s geopolitical factors seem to promise to overcome the disputes between human nations and races and to recreate the memory of contemporary historical records.

## 5. Actual (Direct Proportional) and Change (Inversely Proportional)

Economics and ethical require a specific methodology

<sup>20</sup>On March 11, 1989, Pengjasheng founded the Myanmar National Democratic Alliance Army. Pengderen is the commander-in-chief, and Pengdejun is the chief of staff. The predecessor of this alliance, the Communist Party of Myanmar, operated as an armed separatist force in the northern mountains of Myanmar. In 1989, Pengjiacheng, who served as the deputy commander in the Northeast Military Region, launched a military coup in Guogan (果敢).

regarding the relationship between “Capital” and “Freedom”. In this regard, Hegel emphasized the objectivity of “Freedom” in *the principles of legal philosophy*. In this case, the basic economic concepts of “Cost” and “Benefit” in relation to “Capital” and ethics seek to achieve “Cooperation” as individual capital and total capital. This “Cooperation” operates as a driving force of “Cost” and “Benefit” within and outside the boundaries of economy and ethics in modern and contemporary society in the 21st century. As Hegel said, if “Cooperation” is closely related to “Capital” and “Freedom” that highlight objectivity, then in the formal “Freedom”, the logic of justification is to combine the characteristics of the nation and history with the rules of the times, and to have an organic knowledge system of “Dasein (定在)”. As well as, “Freedom” is a moral code that is subjectively provided and constrained in the “Environment” required to create capital. This principle and concept emerges as a methodology for guaranteeing rights within the framework of economics and ethics. This methodology requires another whole system of civil society and capitalism. The social policy that regards the sociality and economy of such individuals as the productive gains and losses of national construction and ecological environment, as well as the restoration conditions, means that when formulating comprehensive responses and countermeasures before and after national crisis situations and war outbreaks, it is necessary to simultaneously consider the diversified commonalities of the management of the current environmental regional entities and the individual issues of the restoration of the original appearance of the current ecological regional damage. Judging to be a matter to be considered in several dimensions, the essential problem is not to rush to a theoretical interpretation to discuss the epochal disconnect of subjects and objects, but to represent the dimension of historical science’s memory and the record of the cultural paradigm that the community wishes to pursue as an empirical layer of economics and ethics. The “Actual” of this economic aspect does not simply appear as a means of solving the problems of figures, periods, the truth of the matter, transmission, etc., which are notable in historical science. At the origin of humanity, the “Change” lies in the process of methods, ways, and approaches that initiate the laws of proportionality between forward and backward facts and consider their standards. This ratio, with proportional and inverse weighting of “Changes (motion)”, is reflected in the overall composition and structure that has

stagnated due to “Linear Nonformulation” behavior. The formal manifestation of favorable maneuvering in response to the geopolitical status of “Actual” and “Change” is that a political figure before and after the Common Era waved the banner of freedom in order to intuitively perceive the human crisis in contemporary society and overcome countless wars and liberations with the aesthetic of a generation. This strategic military action was achieved through the expansion of tactical armaments and the historical records of a military expert, Zhugeliang, to demonstrate the socialization of memory through the will to produce. The relationship between “Actual” and “Change” is a methodology of strategy and tactics, which aims to seize favorable political and military geopolitical positions in regions and borders. This methodology is optimized as a historical adjustment mechanism for the cultural sphere.

When expressing affirmation of something and things, “Actual” has the principle of “proportionality”. Commonly refers to a certain quantity of squares, but assuming that this mathematical formula of proportionality does not “Change” and refers to constants, the relationship between “Actual” and “Change” exposes the objectivity of freedom. If it’s mean concrete and realistic in relation to “Actual”, then this “Actual” is direct proportional and “Change” is inversely proportional. From an aesthetic perspective, if even “Change” cannot be formalized as a direct proportion of “Actual”, it cannot be directed towards “Change”. That is to say, informal quantitative relationships refer to the problem of matching and terminating the inverse proportion of “Linear Nonformulation” indicated by the relationship between prices and quantities, speed and time, and roughly and personnel numbers of procurement, distance, engineering, etc. on the qualitative track when the specific action is dynamic, based on all natural algorithms. This “Actual” and “Change” is that, like a politician of Shuhan leading the march of the army on the battlefield of hegemony, he proclaimed his intention to go out and explore the regions and boundaries of the world society necessary to actualize the aesthetic record of human culture by transforming the military memory caused by the historical rupture into reality.

### Acknowledgments

I want to bring the power of criticism with this opportunity and energy. We also need to activate this complete power for those who know heaven and earth, those who exist and know me, as well as those who do not know the object. From when, or until when, in order to activate this opportunity and energy, he must

also convey the power of this criticism on the other side of the mountain ridge where he tirelessly fought day and night.

If that object wants to understand me and the power of this criticism, then the opportunity and mobility of energy brought by this article is the existence and collective behavior between me and consciousness. One day, when this collective entity challenges society, the country, and the world, it will not forget the historical inevitability of the painful fluctuations in East Asia and time and space. From late autumn 2012 to the summer of 2025, I would like to express our gratitude to the collective memory and existences who have been able to exert this critical power. Moreover, in order to challenge this vast world, I also anticipate the inevitability of human history at different levels and dimensions of time and space.

### Funding

This work is not supported by any external funding.

### Data Availability Statement

The data supporting the outcome of this research work has been reported in this manuscript.

### Conflicts of Interest

The author declare no conflicts of interest.

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